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ASHLAND, O., MAR. 3, 1886.

Brother Moyer's Explanation.

It will be learned from brother Moyer's article in this number that he is as strongly a trine immersionist as the remainder of us. We thought it could not be that he was weak on this question, knowing that the tendency of learning is toward trine immersion as Christian baptism, because for many hundred years the Church practiced no other regularly. Bro. Moyer is a young man and we are persuaded that he was not aware that he drifted where he did in his former article. When we first sail out in the field of literature, we all steer our vessel into places unawares—we commit it to the current and we are drifted where we would rather not be. A few accidents are necessary to make us cautious; but it is sad if they are fatal.

Indeed it is not advisable, for a young man, as a rule, to launch too early in life, in criticism on questions of theology. He has not learned where the rocks and the sand-bars are, and when he sails so close to the shore he is liable to strike a rock and meet with a fatal accident. Many young men have weakened their religious zeal by rushing too early into controversial religion. It is good to sail in the middle of the stream of gospel truth, at first, where there are no rocks and dangerous places.

Our brother brings forward a number of testimonies in his article to prove what we stated—that the talk about Classic and Hellenistic Greek is largely learned garbel. We did not mean that he was the author of the ideas he presented, and if he understood us so, it was a mistake, and the charge rests upon those who invented that expediency to explain away certain devout duties.

To all who are interested in this feature of Greek dialects, we recommend a careful reading of Brother Bashor's inquiries, which are able, and bring the question to a point; and while there is no vindication of the negative side of the subject in words, it is strikingly apparent in the draft of the questions.

We believe this "little time" will be of great service to our readers, and our ministers especially. It will arm them against this style of interpreting the New Testament. There is a difference between the Greek of the New Testament and the Classic Greek; and so there is a difference between Shakespeare's English and Ohio English, and if the latter is interpreted ac-

cording to the meaning conveyed by the former, in every case, we say some very ridiculous things; but still this does not prove that a spade is not a spade, or that g-o-d is the devil.

The translation of the LXX was performed about 600 years before the oldest manuscript of the New Testament, extant, was written, and to say that the scribe who copied it for people of his own dialect to read would use words that meant immerse to convey the idea of sprinkling, is brought too far to be useful.

Brother Bashor has presented the true standard—any word in a sentence has but one meaning in that sentence, when it forms a part or all of a divine command. *Baptizo* has just one meaning when it is used to express any thing about the ordinance of Christian Baptism.

Tools of Great Workmen.

Plenty of good tools is a prerequisite of the greatest importance when a work is to be done, and it is regarded as a sign of incapacity when a workman has only a few of the tools that belong to his trade. Again, a man may have a fine selection, and yet be unable to do fine work. Very frequently the superficial observer attributes more to the tools than he does to the native or acquired ability that the performer exhibits. A student at one time asked a celebrated artist by what wonderful process he mixed his colors to produce such elegant pictures, "I mix them with my mind," he replied. Ferguson made his famous clock with a pen-knife. A pan of water and two thermometers are the tools with which Dr. Black discovered latent heat. A prism, a lens and a sheet of paste-board enabled Newton to unfold the composition of light and the origin of colors.

An eminent traveler once called upon Dr. Wollaston and requested to be shown over the laboratories in which science had been enriched by so many important discoveries. The doctor took him into a little studio, and pointing to an old tea-tray on the table, containing a few watch glasses, test-papers, a small balance and a blow-pipe, said, "There is all the laboratory I have."

Stothard learned the art of combining colors by closely studying butterfly wings. A burt stick and a barn door served Wilkie in lieu of a pencil and canvas. Bervic first practiced drawing on the cottage walls of his native village. Gilford worked his first problems in mathematics on small scraps of leather which he beat smooth with his shoe hammer, and Rittenhouse, the astronomer, first calculated the eclipse on his plow handle. After all, a work must be done in the mind, as the artist mixed his paints, before it can be done on the anvil or at the bench. It is said of Napoleon that he always fought his battles in his own private apartment before he went on the field against an enemy; so when he entered into the actual contest, he put the enemy on the defence instead of allowing them to be the aggressors. To be successful, a man must do his work in his mind first.

These truths are also applicable to the preacher of righteousness. He must have his mind

upon his work if he expects to make commendable progress. He must preach his sermons in his mind, and have some idea what he is going to do or say when he comes before his audience to talk about the Bible and the promises that it contains. He needs but a few tools, although a good many can be arranged to serve a useful purpose. He needs the bible, and a good knowledge of grammar. With these tools, if he understands them and their use and purpose thoroughly, he is able to work at any time and in any place to good effect. These are indispensable. Other books and history afford advantages, but they cannot take the place of the Bible. The Gospel is the power of God unto salvation, and the man who handles this tool well will always succeed and bear the name of a great workman. But to do this, he must study it. The notion that the man who gets up in the pulpit is innocent and God speaks through him is too old to be useful. When the Lord does something, it is well and good to give him the credit; but to impute to him the authorship of the many miserable sermons that are preached, is slander. If you happen to preach a sermon that is weak and contemptible, please do not put it on the Lord, but father it yourself.

Paul gives the good admonition, study that ye may be approved, and a workman that needeth not to be ashamed. This is a direct direction to study the divine Word, which is able to make men wise unto salvation. It is the one only and all-important tool that the great preacher uses.

Looking Upward.

Looking upward is the exercise that engages the mind of the worn and weary Christian when the turmoils of life are rounding to a close. There is nothing that will afford such inexpressible satisfaction to the one who is about to take his departure and journey across the sea of death, as looking with a spiritual eye into the retreat of endless enjoyment.

A sister who has passed through the sunshine and shadows of eighty-three summers, expresses the feeling of her heart in these comforting words: "I spend my evenings pleasantly looking upward; for at the end of the pilgrim course, there is the blessed land of rest. The knowledge that we have been the instrument of leading even one soul to Jesus, and thus tuning one more harp in our Redeemer's praise, is as a spring in the desert, or a flower by the way-side, as we toil on in the heavenly journey."

The one who is traveling the stormy path of sin, may call to time to turn backward in its course, and restore the joys and the freedom of innocent childhood; but the Christian never does. He has a home beyond he believes in God, and also in Jesus Christ; and he knows that a mansion is prepared for him. He looks upward—he sees the heavenly city, the robe of immortality, the life that knows no end, encounters no sorrow, endures no pain.

An hour of pleasant musing upon the joys to come, in the time of declining life, affords

more real enjoyment to the one who is worthy, than does the pleasure of sin for a life-time to the ungodly man.

Lamb's Horns and Dragon Speech.

Modern confessions of faith made my mem usually appear very innocent at first, and judging from appearances, there would seem to be nothing in them that is dangerous. They are very lamb-like, and it is not till they are called up to settle differences that their true character is made manifest. They appear with two horns like a lamb, but when they speak, they speak as a dragon. There is a spurious religious power in them which is one horn, and the man-power is the other horn; and hundreds have been gored to death spiritually, by these beasts that have two horns like a lamb. In some places it is called by the name of "advice only;" but it is the same thing with two horns like a lamb and it speaks as a dragon.

To be on the safe side and accept that only which is truly lamb-like, take upon you the confession of faith that is from on high. "Believe in God, believe also in Me,—in Christ

Take the words that are spirit and life, and your confession of faith will not speak as a dragon—"Come ye blessed of My Father; My yoke is easy and My burden is light."

Working for a Union.

There is a movement on foot in the Christian and Free Baptist churches to effect a union between those two denominations. The difference between them is so little that there really is no necessity of maintaining two communions.

There seems to be little tendency among many organizations to unite, and if our Christian and Will Baptist brethren can unite and maintain but one communion, there will begin to be evidence that the period of feudalism in church matters is drawing to a close, and a new one of concentration is to follow.

NOTES AND NEWS.

Pastor Seguin, a converted French Catholic priest is now publishing a monthly called the *La Trompette Evangelique*. It is published at \$1.00 per year, in the French language, except one page in English, at Chicago, Ill.

The Brethren of Northern Indiana and Michigan will please take notice that the Convention at Milford, Ind., will be held on Thursday March 9th, instead of on the 6th.

We have a brethren church at Nappanee, Ind., now. It is small, but where there is nothing we cannot expect anything to develop. It is already larger.

Brother James Skelley is advertising a mill property for sale, and we are assured that it is very valuable. Any one desiring such a property in an excellent country at a railroad crossing should write to him.

Dr. Wrightsman of Kansas has favored the College with a handsome donation.

The College debt is narrowing down to a shadow. Work on faithful a little longer brethren and it will be wiped away.

Brother H. R. Holsinger came and is gone again. His visit here was one of the greatest importance, and the work that was done during his short presence is most gratifying, and were it not for the sadness attending his departure, we would all be glad. It was his intention to remain here some time and travel out in different directions in the College work. His visit at Louisville was very successful in all respects and he returned last Thursday feeling much encouraged over the College work; but he received the sad intelligence that his wife was dangerously ill, and he left the same night for Berlin to be at her bed side, and do all he can to relieve her suffering.

J. M. Miller, M. D., of Farmington, Cal., writes that his oil and medicines were destroyed by fire about the 6th instant. He is well known as one of our correspondents.

Our readers will notice in the correspondence from Michigan, this week, that another Baptist brother has come into our ranks. It is encouraging to see this: it is evidence that other people appreciate sound doctrine, the only true Christian Discipline, the Gospel of Christ, and love to be with the people who obey all of the Ordinances of the Lord's House. Spread the truth ye who herald the good news of salvation, and offer the people that which will fill the heart with complete consolation.

A note from brother Holsinger informs us that he arrived at Berlin, Pa., on the 26th, and found his wife much improved in health.

Elsewhere will be found a notice of John B. Alden's new *Cyclopedia of Literature*. It is a marvel of cheapness.

Sister Arnold, of Montana, Kansas, sends us one dollar, and is another of 1,000 sisters to give \$1 each for the College. Thanks. Now who will come next.

Bro. McFaden left for home last Saturday.

Brother Bashor writes under date of Feb. 27th, that Brother Nicholson is now holding meetings at Aurelia, Iowa, and that brother L. C. Stiffler went over to Lanark, Ill., that morning to remain over Sunday. One more was added to the church at Waterloo, Sunday, and others are talking of coming in. Brother Bashor's health still only allows him to attend to his home duties.

Brother Spanogle continued the meetings at New Enterprise, Pa., over Sunday.

The news from all points is most encouraging, and we should thank the Lord and work faith fully on.

An effort is now being made to organize a World's Woman's Christian Temperance Union. This will be a colossal union if it is ever formed.

Bro. Josiah Keim, of Louisville, Ohio, writes that he has baptized several since his return from Knox co., and that the meetings are still going on; also that brother Holsinger was well pleased with his visit there, and that they were too, and that he did well for the College. He sends in several new names for the paper.